

The Berean Christadelphian

A monthly magazine devoted wholly to the exposition and defence of the Faith once for all delivered to the Saints, with the object of helping to make ready a People prepared for the coming of the Lord. Opposed to the unscriptural teachings of the papal and protestant churches of the world.

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“They received the Word with all readiness of mind, and searched the Scriptures daily, whether those things were so. Therefore many believed.”—Acts 17: 11.

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CHRIST IS COMING AND WILL REIGN ON EARTH

EDITORIAL

Grow Up Into Him

"A wise man will hear, and will increase learning, and a man of understanding shall attain unto wise counsels . . . but fools despise wisdom"—Prov. 1:5-7

During recent weeks, our selected Bible readings have provided excellent nourishment for the mind that loves to dwell on the things of the Spirit. If we are mentally exercised each time we read from the Word of God, then we are strengthened and encouraged as we proceed along the narrow path that leads to the Kingdom of God.

We have been reading from the Proverbs—a book in which divine ideas, principles and affections abound; a book through which wisdom flows like the cool waters of the brook in springtime. Wisdom calls to the sons of men to turn from the weak and beggarly elements of ecclesiasticism; and to cease from filling themselves with the husks that are spread before them on the banqueting tables of a conceited philosophy.

Wisdom calls them to a feast of fat things provided in the Word of God through the invitation expressed by the Spirit in Isaiah—

"Wherefore do you spend money for that which is not bread, and your labor for that which satisfieth not?

"Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness." (55:2).

But O, how few will listen to the gracious invitation!

The purpose of the Proverbs presented to us through the labor of Solomon, is expressed in the opening chapter—

"To know wisdom and instruction; to perceive the words of understanding;

"To receive the instruction of wisdom, justice, and judgment, and equity;

"To give subtlety to the simple, to the young man knowledge and discretion."—1:2-4.

If a person permits the Proverbs to have their desired effect, then, says Solomon—

"A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels."

Before proceeding any further, let us examine a few words that appear frequently in this book, with the object of enlightening ourselves as to their original meaning.

WISE: Throughout Proverbs and Ecclesiastes, the word rendered wise, comes from a Hebrew word which means *skilful, well versed and proficient*.

FOOL or FOOLISH: These both come from a word meaning *self-confident*—the quality of being confident of one's own power, or wisdom.

From this, we learn that if we are skilful, or well versed in the things concerning the Kingdom of God and the Name of Jesus, and have profound pleasure in reading daily from the Word of Truth, we would be among the *wise*.

On the other hand, if we are confident of our own powers, and heedless of the call of wisdom—dull and slow concerning the Kingdom and Name of Jesus—then we are among the *foolish*.

Should we allow ourselves to proceed with thoughtful self-examination, and discover that we are among the wise, happy, indeed, should we be. But if we should find ourselves among the foolish, there are two things we can do. We can be satisfied to remain there, and spend the rest of our days, living without hope, and without God in the world, or we can *move up and become one of the wise* by giving heed to the voice of wisdom as she crieth at the gates, and uttereth her voice so abundantly in this book.

Here are some examples of how the two words are used—

Pro. 3:35—"The wise shall inherit glory; but shame shall be the promotion of fools."

Pro. 13:20—"He that walketh with wise men shall be wise: but a companion of fools shall be destroyed."

Pro. 15:2—"The tongue of the wise useth knowledge aright: but the mouth of fools poureth out foolishness."

Another word that we should look at briefly is FEAR. Here in the Proverbs it has two distinct meanings. In Pro. 1:7, we read, "The fear of the Lord." This comes from the Hebrew word *yirah*, which means "reverence," as in the following passages—

Pro. 14:26—"In the fear of the Lord is strong confidence."

Pro. 14:27—"The fear of the Lord is a fountain of life."

Pro. 16:16—"By the fear of the Lord men depart from evil."

Ps. 89:7—"God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about Him."

But in v. 33, we read of "the fear of evil." This comes from the Hebrew word *pachod* and means "dread, terror."

After explaining the purpose of Proverbs, Solomon says—

"The fear of the Lord is the **beginning** of knowledge."

Summing up man's whole duty, Solomon says in Ecclesiastes:

"Fear (or reverence) God, and keep His commandments" (12:13).

Therefore, the reverence, or veneration, of God is the beginning of the knowledge of divine wisdom. Without the reverence of God, His commandments have no place in our lives. We are commanded to do certain things, and we are commanded to refrain from doing certain things. The things we are commanded to do, are the things the natural man does not like to do. And the things we are commanded to refrain from doing are the things the natural man likes to do.

In order to keep the commandments, there must be a *motive power*, and that which supplies the impelling force is "The fear of the Lord." Let us give heed to the voice of Wisdom as she calls to us in chapter 2—

"My son, if thou wilt receive my words, and hide my commandments with thee; so that thou incline thine ear unto wisdom, and apply thine heart to understanding;

"Yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hidden treasures;

"**THEN** shalt thou understand the fear of the Lord, and find the knowledge of God."

The wisdom of God does not come to us in a natural way. *The secret is here in the words we have just read.* It must be sought after as one searches for hid treasures. Jesus says—

"The Kingdom of heaven is like unto 'treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth **all that he hath**, and buyeth that field."

Paul expresses the same thought in Philippians 3:7-8—

"What things were gain to me, I counted loss for Christ.

"Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but vile refuse, that I may win Christ."

In order to get the full force, and the deep significance of Paul's statement, we must observe closely the comparison he makes. Here was Paul in prison in Rome. Everything he possessed was taken from him. But to Paul all of his possessions were but "vile refuse" in comparison to winning Christ.

Let us stop and think for a moment. Suppose we, because of our acceptance of the Gospel, had everything taken from us, and were placed in the common prison; *could we say what Paul said?* It is worthy of very serious thought.

You will recall that Paul, on another occasion, when speaking of the Old Testament Scriptures, said—

"Whatsoever things were written aforetime were written for our instruction, that we through patience and comfort of the Scriptures might have hope."

Among the many things written, there is one of intense interest in Deut. 4:5-8—

"Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it.

"Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people.

"For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon Him for?

"And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?"

We are in a position quite similar to Israel; for where is there a people so blessed as we are in our knowledge of the Truth?—for, says Solomon in Pro. 2:10-11—

"When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul; discretion shall preserve thee, understanding shall keep thee: to deliver thee from the way of the evil man."

It is written that "Without faith it is impossible to please God." But this word "faith" must be qualified.

That is, a faith that will please God must be based upon things which *He* has promised, and not on things of some *human* origin. When we look around us, we see many faithful people among the various churches and sects, but their faith is valueless because it is based on human speculation.

But our faith is based upon those "exceeding great and precious promises" which form the basis of the Gospel, and we have fled for refuge to lay hold on the hope set before us:

"Which hope" (says Paul) "we have as an anchor of the soul, both sure and stedfast"

—Heb. 6:19.

We are not boasting when we speak thus; but *stating a fact*, and Paul told the Corinthians they would be saved—

"**If** ye keep in memory what I preached unto you."

Keeping in memory "the hope of the Gospel" is far more important than many brethren and sisters realize.

In fact, a little searching—as for hid treasure—will soon reveal that salvation depends upon the good memory that arises from love and interest and enthusiasm for the Word.

Remembrance was one of the outstanding features of the Mosaic constitution. How often we read—

"**Remember** the sabbath day to keep it holy;"

"**Remember** thou wast a servant in Egypt;"

"**Remember** the days of old, and consider;"

"**Remember** His holy covenant."

And then, we have the command that brought us here this morning, "Do this in *remembrance* of me." The words of Moses spoken to the people of Israel at the end of their wanderings fit in perfectly with regard to our position as members of the Household of God—

"Take heed to thyself, and keep thy soul diligently, **lest thou forget** the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life."

Summing up the exodus of Israel, David says (Psa. 106:13)—

"They soon forgot His works; they waited not for His counsel."

We are all subject to forgetfulness, therefore, Paul, in the letter to the Hebrews, says—

"Take heed (beware) lest there be in any of you an evil heart of unbelief, in departing from the living God.

"But exhort one another every day . . . lest any of you be hardened through the deceitfulness of sin.

"For we are made partakers of Christ, **IF WE HOLD THE BEGINNING OF OUR CONFIDENCE** (that is, **OUR FIRST LOVE**) stedfast unto the end"—3:12-14.

Oh, that those words might be stamped upon our hearts with an impression that would never grow cold; but would burn day and night like a pillar of fire over our heads!

There is no secret about how to retain these things in our hearts. One of the most effective methods is to *read and meditate* upon the thing we read—not occasionally but daily—*continually*.

With regard to reading and meditation, here is a thought expressed by a brother in a letter received a few days ago—

"Another day spent around the things of the Lord has come to an end.

"It is always with a sense of sorrow that we relinquish these moments and realize that we must turn again to the world's battlefields, to face Amalek once more.

"Perhaps with these glimpses of the promised land, as at Kadesh Barnea, we are, like Israel, driven back into the wilderness to endure for another season the waste howling wilderness, and the scorching of the desert."

In the first Psalm, David speaks of this when he says—

"Blessed is the man whose **delight** is in the law of the Lord; and in His law doth he meditate **day and night.**"

Paul expresses a similar thought, in writing to Timothy—

"Till I come, attend to the reading, to the exhorting, and to the teaching . . .

"Make these things thy care; be occupied in them; so that thy progress may be manifest in all things"—1 Tim. 4:13-15 (Diag.)

This brings to our minds the instructions of Jesus to "*Occupy*" until he comes again. This word means to *keep busy*. Whatever we accomplish in the knowledge and understanding of the Truth, will be the result of *effort* and application to the Word. Paul sums it up thus (Eph. 3:17-19)—

"That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height . . .

"And to know the love of Christ, which passeth knowledge, that ye might be **filled with all the fullness of God.**"

(TO BE CONTINUED NEXT MONTH, IF THE LORD WILL)

WEIGHTS TO BE LAID ASIDE

Companions who know not God, and have consequently no sympathy with divine objects, motives, and prospects of life; pleasures that excite a narrow-minded emulation, or bring us into friendly relation with godless people—

Pursuits in politics or science that would give us an interest in the prosperity of the present order of things, or in other directions—

Pursuits that have an ill-savor, or exact too much of our time and energy—

Habits that identify us with the unholy, debase the mental powers, defile nature, or make holiness a dim idea—

Objects which, in the process of their attainment, would require us to sacrifice all opportunities of the service of Christ, or in their realization would expose us to a dangerous fellowship with the world (such as aiming to be wealthy)—

All these are things to be avoided, and that **WILL BE AVOIDED**, by those who have earnestly set their faces for the kingdom of God. Such are not to be scared away from the path of wisdom by outcries which have their origin elsewhere.—**Bro. Roberts.**

The Foundation of the World

By BROTHER JOHN THOMAS

"Because, thou hast hearkened to the voice of thy wife, and hast eaten of the Tree of which I commanded thee, saying. Thou shalt not eat of it: cursed is the ground for thy sake: in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field: in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return."

Thus, having passed sentence upon the serpent, the woman, and the man, the Lord appointed them a new law, and expelled them from the garden He had made.

These three sentences, and the New Law, constitute the "*foundation of the world.*" This is a phrase which occurs in various passages of the Bible. It occupies a prominent place in the following text (Matt. 25:34)—

"Then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the **foundation of the world.**"

The words in the Greek more literally rendered, signify, *from laying the world's foundation.* The globe is the platform; the world that which is constituted, or built, upon it; and the builder is God; for—

"He that built all things is God" (Heb. 3:4).

Now, the world was not built out of nothing. The materials had been prepared by the work of the six days; and by the moral phenomena of the fall. At this crisis, there appeared a natural system of things, with two transgressors, in whom sin had enthroned itself; and who were endued with the power of multiplying such as themselves to an unlimited extent. This population, then, was either to act for itself under the uncontrolled dominion of sin; or, things must be so constituted as to bring it into order and subjection to the sovereignty of God.

The result of the former alternative would have been to barbarise mankind, and to fill the earth with violence. This is demonstrated by what actually occurred before the Flood when the divine constitution of things was corrupted and abolished by the world.

Man when left to himself never improves. God made man upright; but look at the wretched specimens of humanity which are presented in those regions where God has left them to their natural tendency, under the impulse of their uncontrolled propensities. Man thus abandoned of God, degenerates into an ignorant savage, ferocious as the beasts.

If the Lord God had renounced all interest in the earth, this would have been the consummation of His work. Man by his vices would have destroyed his own race. But, though transgression upon transgression marked his career, "God so loved the world," that He determined that it should not perish, but should be rescued from evil in spite of itself.

This He purposed to do in such a way as to *make man reflect the divine nature in his character:* and to display His Own wisdom, glory, and power in the earth. But chance could not bring this to pass. Human life, therefore, was not to be a mere chapter of accidents; but the result of a *well-digested and unvarying plan.*

Things, then, were to be arranged according to this purpose; so that in their "glorious manifestation"; which, as a grain of mustard seed, should so unfold themselves under the fostering hand of God as to become "a tree, which is the greatest among herbs," in whose branches the family of man might be refreshed.

In "the Rudiments of the World" are traceable the things of the future Kingdom of God. These rudiments, or elements, are exhibited in the sentences upon the serpent, the woman, and the man; and in that institution styled, "The Way of the Tree of Life."

Out of these things was afterwards to arise the Kingdom of God; so that in constituting them, *a foundation was laid* upon which "the world to come" should be built; even that world of which Abraham was constituted the heir, and which, when finished at the end of six days of a thousand years each, will manifest the woman's Seed triumphant over the Serpent-power; resting from his work in the Sabbatism which remains for the people of God.

The things laid, or fixed, in the rudimental constitution of the world, may be summarily stated in the following particulars:—

1. Sin in the flesh, the enemy of God, contending for the dominion of the world.
2. Mankind in a state of nature, subject to the propensities; and to pain, trouble, and death.
3. Labor and toil the condition of existence in the present state.
4. The subjection of woman to the lordship of man.

To these things was established a divine antagonism, by which they might be controlled; and a system of things elaborated in conformity with the purpose of God. This part of the foundation may be stated as:—

1. The law and truth of God as expressed in "His Way," demanding unreserved submission to its authority.
2. Mankind under the influence of this truth assuredly believed, contending for it.
3. Divine power exhibited in the punishment of men, and in the performance of His promises.

The action and re-action of these agencies upon one another was to produce:

1. An enmity and war in the earth between the Sin-power and the Institution opposed to it.
2. A bloody persecution of the adherents of the Truth.
3. The destruction of the Sin-power by a personage to be manifested for the purpose; and
4. The consequent victory of divine Truth, and establishment of the Kingdom of God.

That *the crisis of the Fall was the period of laying the foundation of the world*, in its civil, social, and spiritual relations, appears from the use of the phrase in the apostolic writings. The Lord Jesus, speaking of what was about to come upon the generation then living in Judea, said—

"The blood of all the prophets shed from the **foundation of the world** shall be required of this generation."

And to show to what period of the world he referred, he added by way of explanation, "from the blood of Abel," the prophet of his day. The phrase is also applied by the apostle to the work of the six days, that is, as the basis, or substratum, in or upon which, the social and political system was constituted. There is further proof of *the judgment of the transgressors being the institutional foundation of the world, in the words*, "all that dwell upon the earth shall do homage to him," the ten-horned papal Beast—

"Whose names are not written in the Book of Life of the Lamb **slain from the laying of the world's foundation.**"

By this is signified that, when the Lord God appointed coats of skins to cover the man's and woman's shame, lambs were slain, which *they were taught to understand were representative of the Seed, who should be slain* for the sins of all the faithful; and with whose righteousness they should be clothed, after the type of their covering by the skins of their sacrifices.

Thus, from the institution of sacrifice in Paradise till the death of Jesus on the cross, he was typically slain; and the accepted worshippers, being full of faith in the divine promise, like Abel and Enoch, *understood to what the slaughtered lambs referred.*

Their names were consequently written in the remembrance of God, as inheritors of the Kingdom, whose foundation was commenced in Paradise, and has been preparing ever since, that when finished it may be manifested "in Eden the Garden of the Lord."

THE WITNESS OF THE WORD

The existence of the Bible itself becomes at last an all-sufficient witness for God, even without any external testimony. The Bible cannot be accounted for on any theory that supposes a merely human authorship.

This, the strongest witness for God, is the last perhaps to be felt in its fulness of force on account of the slowness of the process which leads to its apprehension which is the complete acquaintance with the Bible to be acquired only in the daily reading of it for years, and the corresponding acquaintance with the ways and thoughts of man obtained by experience. When, however, this witness is fully apprehended, faith is established on a rock nothing can move.

—Bro. Roberts.

Having Obtained Redemption

BY BROTHER ROBERT ROBERTS

"God, sending His Own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh"

—Rom. 8:3

PART TWO

There was a *purpose* in it, which is variously stated. These various statements conjointly admit us to what may be called *God's objects* in the case—apart from which, there can be no understanding of the matter. With those objects in view, it is not only intelligible but admirable.

But those objects cannot be discerned or appreciated apart from *God Himself*. The subject begins there. That is why the subject remains dim, so long after other parts of the Truth are understood. We cannot understand God, yet we can have some idea of the relation between Creator and created.

We may know that *the rights are all on the side of the Creator*, and that the reasonable attitude of the created is that of absolute submission, and that any departure from this is treason, and that death is just in the case of treason.

We may also find it easy to recognize that though He is kind, and ready to forgive, He cannot grant forgiveness apart from such a full public acknowledgement as will preserve intact the mutual relations of Creator and created. This, in simple language, is the explanation of the entrance of death by sin, and the granting of life by forgiveness for Christ's sake, after—

". . . setting him forth to be a propitiation through faith in his blood" (Rom. 3:25).

We are "justified by his blood" if we believe—(see Rom. 5:9; Acts 13: 38-39). There is no difference between the *shedding of the blood of Christ* and the *condemnation of sin in the flesh*. For this blood-shedding is what is otherwise expressed as the—

"Pouring out of his soul unto death" (Isa. 53.12).

And *what is death but the condemnation of sin?* Christ did no sin, but he inherited the condemnation of sin in deriving his nature from a daughter of Adam, the condemned: and he was considered as having the sins of his people laid upon him, in so far as the sins of his people were to be forgiven for the sake of what should be done in him.

"He shall bear the sin of many."

"God hath laid upon him the iniquities of us all."

"He was wounded for our transgressions."
"He was made sin for us, who knew no sin."
"Behold the Lamb of God, that taketh away the sin of the world."

For this view of blood-shedding we are indebted to the explanation vouchsafed in the Law, as to the requirement of blood sacrifice. This explanation is as follows—

"The life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul"
(Lev. 17:11).

The pouring out of the blood was therefore the pouring out of the life—therefore the infliction of death; and therefore an illustration of what was due to sin, and *an acknowledgement on the part of the offerer that it was so.*

But being the blood of an animal which had nothing to do with sin, it was only a *typical* illustration or declaration of God's righteousness in the case. It was not a condemnation of sin in its *own* flesh, but a mere *shadow* which God was pleased to establish in Israel's midst, in educational preparation for the *actual* condemnation which was to be carried out in His own Son, in whom, "sent forth in the likeness of sinful flesh" for (as an offering for) sin, He "condemned sin in the flesh."

This sacrificial condemnation of sin the eyes of all the world (for by record and report, all the world has seen Jesus on the cross), is otherwise said to (Rom. 3:25)—

". . . **declare the righteousness of God** for the remission of sins that are past, through the forbearance of God."

These terms are as lucid as profound. They constitute an inspired definition of the object in the case. *No view can be right that cannot be brought within the terms of that definition.* It is in fact, the final easement of all difficulty where the mind is able to rise to the Divine point of view involved in the statement. The crucifixion was a Divine declaration and enforcement of what is due to sin, and as it was God's righteous appointment that this should be due to sin, the infliction of it was a declaration of God's righteousness.

If we limit our view to the individual "man Christ Jesus," and look at him in the light of what is due to individual character as between man and man according to the "justice" of common parlance, we may have a difficulty in seeing how the righteousness of God was declared in the scourging and death of a righteous man.

But this is not looking at the subject in the light in which it is prophetically and apostolically exhibited. It is not looking at it in the character that belongs to it. Jesus did not come into the world as an individual, but as a *representative*, though an individual. In this sense, he came "not for himself," but for others, though he was included in the coming. And it was to carry out Divine objects towards all. He said:

"I came not to do mine own will, (but the will of Him that sent me" (John 6:38).

He speaks of the work which the Father had given him to do. This work was to *establish salvation by forgiveness*, but forgiveness on conditions, and these conditions involved the declaration of the Father's righteousness in the *public condemnation of sin in its own flesh* in the person of a guiltless possessor of that flesh. Paul declares it was so, and controversy really ends with his words.

It only remains that we realize how completely the fact is in harmony with the statement. We cannot see this unless we recognize that Jesus was a wearer of Adam's condemned nature, and the bearer of the sins of the people—not that Christ might be punished for others, but that God's righteousness might be declared for others to recognize, that they be forgiven.

The Gospel provides an opportunity of close identification with what was done—

"Buried **with him** by baptism into death" (Rom. 6:4).

"Crucified **with Christ**" (Gal. 2:20).

In this posture, they receive the remission of sins—

"Through the forbearance of God" (Rom. 3:25).

This is the other great fact of the case—God's forbearance, His kindness, His readiness to pardon, *when His claims are conceded*.

This excludes the popular view of vicarious suffering. If Christ paid our debts, there would be no forgiveness, but exaction, and thus would be blotted out the crowning glory of the apostolic proclamation.

God is kind and will forgive, but God is great and will be exalted: and in the matter of life eternal, He has provided His own method both of exalting Himself and humbling us; and in the presence of it, there is nothing left for us but to bow in reverence—before the crucified but resurrected Son of His love.

We may appear to have wandered far away from the sacrificial blood sprinkled on the sanctuary and the altar, and the laver, and on Aaron "to make an atonement for them." Not *really* have we done so.

The operation was a type of God's work in Christ, and it helps us to understand that work rightly, and especially in that one aspect of it which the doctrine of human immortality has made it so difficult for moderns to receive—that *Christ himself was included* in the sacrificial work which he did "for us." "For himself that it might be for us," for how otherwise could we have obtained redemption if it had not first come into his possession, for us to become joint heirs of?

The necessity for Christ coming personally into the operation first, comes out very clearly—perhaps more clearly than anywhere—in the study of Paul's statement concerning Israel (Gal. 3:13)—

"Christ hath redeemed us from the curse of the Law."

The method of this work is before us without any fog. First Paul says he was *made under the Law* to redeem them that were under the Law (Gal. 4:4). He was *himself born under the Law* that he might work the work that was to be done for others in that position. Not only so, but in bearing the curse of the Law away, it had to *act on himself*. This will be seen if we ask how he took the Law away; he did it by bearing it—

"Being made a curse for us" (Gal. 3:13).

How? *Instead of us?* No: by *himself coming under it*.

This is Paul's teaching—

"As it is written, Cursed is every one that hangeth on a tree."

It might seem in Moses that the clause about the cursedness of hanging on a tree means mere human infamy: but we must suspend our impressions in the presence of the Spirit of God in Paul. Mere human infamy is not the curse Christ has redeemed us from, but the curse of God, as evident from his statement in the immediate context—

"As many as are of the works of the Law are under the curse, for it is written,

"Cursed is every one that continueth not in all things which are written in the book of the Law to do them."

Christ was cursed by the Law in the mode of his death. He could not be cursed in any other way, for he was not a transgressor of the Law. But in this way, he was cursed. And it is probable that this clause was inserted in the Law for this very purpose—that Christ might innocently die under the curse of the Law, and so take it away: for the Law can do nothing more than kill.

When he died he was no longer under the Law, which was made for mortal men, and had dominion over a man only as long as he lived (Rom. 7:1). When he rose, he was free from the curse of the Law—redeemed by this redemption *wrought in him*: This is what Paul says (Rom. 7:4)—

"Ye also are become dead to the Law by the body of Christ, that ye should be married to another, even to him who is raised from the dead."

He was born under the Law and redeemed from the Law, that we might be redeemed by sharing his redemption. This view of the matter enables us to understand Paul's allusion to what the death of Christ accomplished in relation to the Law: that he—

"Abolished in his flesh the enmity, even the Law of commandments contained in ordinances" (Eph. 2:15).

"Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross" (Col. 2:14).

But the result was achieved *in himself*. This is the whole principle: redemption achieved in Christ for us to have, on condition of faith and obedience. It is not only that Israel are saved from the Law of Moses on this principle, but it is the principle upon which we are saved from the law of sin and death, whose operation we inherit in deriving our nature from Adam. Christ *partook of this nature to deliver it from death*, as Paul teaches in Heb. 2:14, and other places—

"Forasmuch as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil."

Understanding by the devil, the *hereditary death-power that has reigned among men by Adam through sin*, we may understand how Christ, who took part in the death-inheriting nature, destroyed the power of death by dying and rising. We then understand how (Heb. 9:26)—

"He put away sin by the sacrifice of himself."

We may also understand how—

"Our old man is crucified with him, that the body of sin might be destroyed" (Rom. 6:6). —and how he "died unto sin once," but now liveth unto God, to die no more (verses 9-10).

All of which enables us to understand why the typical holy things were purified with sacrificial blood, and why the high priest, in his typical and official capacity had to be *touched with blood* as well as anointed with the holy oil before entering upon his work.

When it is said, as some in their reverence for Christ prefer to say, that the death of Christ was not for himself but only for us, they destroy all these typical analogies, and in truth, if their view could prevail, they would *make it impossible that it could be for us at all*: for it only operates "for us" when we unite ourselves with him in whom, as the firstborn, it had its first effect.

Out of Egypt Have I Called My Son

PART TWENTY-THREE

“And behold, there talked with him two men, which were Moses and Elias, who appeared in glory, and spake of his decease which he should accomplish” —Luke 9:30-31

We left Israel's untiring and faithful mediator in the secret pavilion of darkness on the mountain heights of Sinai in the presence of Jehovah. We now return to Moses in that holy seclusion, into which he had entered at the bidding of the Lord, with the two tables of stone upon which were to be divinely engraven the words of the Decalogue in place of the former tables, which, in burning indignation at Israel's idolatry, he had cast to the ground and broken in pieces.

But before passing on to the consideration of other matters of great moment and interest to the saints of God, we feel impelled, by the *representative* nature of the vision beheld by Moses, and the declaration accompanying it, to invite attention to what may be termed the antitypical exhibition of divine glory; not averted, as in the vision of Moses, but face to face in the person of the Lord Jesus, on the occasion of his transfiguration on one of the mountain heights of Palestine, when the same voice which proclaimed "THE NAME OF THE LORD" to Moses, attested the divine sonship of Christ in the words—

"This is My beloved Son: hear him."

The apostle Peter, one of the witnesses of the glory of Christ upon the Mount of Transfiguration, testifies that it was an exhibition of the "majesty" of the Lord Jesus and the divine attestation of his "power and coming."

The proximate object of the vision presented to Moses at Sinai was the assurance to him—

- (1) that he had found grace in the sight of Jehovah,
- (2) that he might know that He would consider the nation of Israel as His people,
- (3) that His presence should go with him, and
- (4) that Israel should be separated from all the people that are upon the face of the earth

If, therefore, the *typical nature* of the vision seen by Moses be granted, and that it had relation to the confirmation of God's promises concerning Israel made to the fathers, is it not reasonable to understand that the vision of glory on the Mount of Transfiguration was also of a *like preliminary confirmatory character*, having relation to those promises, and all those visions of glory in connection with Israel which teem in the writings of the prophets?

The words of Christ introductory to that vision, are explanatory of it as having direct reference to the Kingdom of God, and the glory of immortal life therein—

"Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.

"And after six days Jesus taketh Peter, James and John his brother, and bringeth them up into an high mountain apart,

"And was transfigured before them" (Matt. 16:28; 17:1-2).

These words must, therefore, be borne in mind in the interpretation of the vision. The witnesses to the transaction must also be taken into consideration, namely, three of Jesus' immediate personal associates, Peter, James, John, and:

"Two men, which were Moses and Elias."

The former witnesses had borne testimony to the fact of their faith in Jesus of Nazareth as the Messiah sent of God to Israel, as promised by the prophets, and with whom they hoped to participate in the glory to be revealed—a representation of which they were to be privileged to witness beforehand in their head and chief.

The latter witnesses were the representatives of men of former times, who had also believed in and testified of a coming Messiah in connection with whom all the promises were to have their complete fulfilment.

Shall we therefore say that one class, or set, of these witnesses of Messianic glory were real men, while the other class were only visionary? If we say that Elijah, who was taken away from the earth alive, and preserved in being as a reward for his faithfulness, was personally present on the occasion, on what ground shall we exclude the equally real and personal presence of the prophet Moses?

Surely it will be no sufficient answer to allege the death of Moses, and his burial in the land of Moab, for did not many of the saints who slept arise when Christ rose? If so, why should not Moses have preceded them for the occasion which *required his presence as a witness*?

Then there is the fact that the vision itself was in connection with the literal Christ and his literal apostles; and this being so, shall we say that the other two men were not real men?

Neither is it a sufficient objection to say that, as Moses and Elijah are said to have appeared in *glory*, it could not have been so really, for the reason that they must in such case have preceded Christ in the attainment of immortality.

The answer to this is, that there is no necessity for the assertion that appearance in glory involves immortality; for did not Christ himself appear in glory on the same occasion? And surely no one will say that he was immortal at the time of such appearance.

Again, it seems to do violence to the simplicity of the narrative to treat it as a description of what was partly literal and partly visional, just because Jesus himself used the word "vision" in speaking to his disciples of it.

The word vision here denotes a reality, not a mere optical impression. Besides, the word is frequently used in describing actual fact, as—

"Certain women . . . when they found not his body, came saying that they had seen a **vision** of angels, which said that he was alive."

No one would suggest that the angels here were not real.

The vision of the glory of Christ is of immense interest and importance to every saint of God, being a representation of the glory of the eternal life which belongs to Israel's commonwealth, and of which in Christ they have become members.

This glory was thus illustrated beforehand by one of the most illustrious personages, who had been raised from the dead for the special purpose, being the representative of the sleeping element of that glorious body corporate; and by another special representative of those who, like himself, shall "not taste of death," in the day when the things exemplified shall be translated into veritable living reality.

These *two witnesses*, together with those who were the personal friends and acquaintances of Christ, parts of the foundation of the Holy City, conspire to render the representative character of that

vision complete, and, as such, became the basis of a topic upon which the apostles themselves delighted to dwell.

With what assurance, also, must Moses and Elias have departed from the scene, in the hope of that eternal life and glory in the Kingdom of God, as the result of the contemplated death and resurrection of Christ, which formed the topic of their conversation on the occasion of this vision!

Coming back to the Mosaic narrative we now consider the petition of Moses on behalf of Israel, and the answer vouchsafed to him. After witnessing the glory of Jehovah and hearing the proclamation of the divine character—

"Moses made haste, and bowed his head toward the earth, and worshipped. And he said, "If now I have found grace in Thy sight, O Lord, let my Lord I pray thee, go among us; for it is a stiffnecked people; and pardon our iniquity and sin, and take us for Thine inheritance" (Exo. 34:8-9).

It will be seen by this petition that Moses makes the fact of Israel's stiffneckedness a reason why God *should* go among them; and it will be remembered that this fact of Israel's perversity was the very ground alleged by Jehovah on a previous occasion for His *refusing* to do so.

How pleasing it is, therefore, to think of the condescension of the great God, the Creator of all things, listening to the pleadings of the creature, and consenting to grant his petition! Such a reflection should help us much in our approaches to God through Christ, and tend to strengthen our confidence in Him.

Let us now attend to the terms of the covenant by which these concessions were sealed. The covenant was unconditional, but not without solemn and salutary warnings to the people whom He had taken as His inheritance. If, therefore, they should heed those warnings, all would be well; but negligence thereof on their part would assuredly secure to them the reward of their guilt.

"And he said, Behold, I make a covenant: before all thy people I will do marvels, such as have not been done in all the earth nor in any nation: and all the people among which thou art shall see the work of the Lord: for it is a terrible thing that I will do with thee.

"Observe thou that which I command thee this day: behold, I drive out before thee the Amorite, and the Canaanite . . .

"Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee: but ye shall destroy their altars . . .

"For the Lord, whose name is Jealous, is a jealous God: lest thou make a covenant with the inhabitants of the land, and they go a whoring after their gods, and one call thee, and thou eat of his sacrifice;

"And thou **take of their daughters unto thy sons**, and their daughters go a whoring after their gods, and make thy sons go a whoring after their gods" (Ex. 34:8-17).

The consideration of the divine prohibition of intermarriage with those who were *not the people of God* contained in this covenant is a command which affects every son and daughter of the living God, and is of paramount importance to them in these far-off days, for the all-sufficient reason that *intermarriage with the alien is as clearly prohibited to the Household of Christ* as it was under the divine regime appertaining to the nation of Israel, whom He had adopted as His children.

(TO BE CONTINUED NEXT MONTH, IF THE LORD WILL)

"Vessels of Mercy"

"Hath not the Potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor?"—Romans 9:21.

We have recently come through the book of Romans, in which there were some "things hard to understand," as Peter remarks about some of the apostle's discourses.

When Paul endeavors to expound the profound aspects of fore-ordination or predestination, some are unable to follow him very far without becoming mystified to some extent. It might be well for such to attempt to discern *how God stands in between*, even as Jesus will stand between the righteous and the wicked in the day of judgment.

"The Lord is very pitiful (compassionate) and of tender mercy," as another apostle reminds us (Jas. 5:11). In order to more clearly discern the character of the Creator, when we cannot understand the "hardening of the heart of Pharaoh," or His making of "one vessel unto honor and another to dishonor," let us listen to the sweet Psalmist of Israel in Psalm 103:8-14, reading all the verses to assist in arriving at the proper perspective—

"The Lord is merciful and gracious, slow to anger, and plenteous in mercy. He will not always chide; neither will He keep His anger forever.

"He hath not dealt with us after our sins: nor rewarded us after our iniquities.

"For as the heavens are high above the earth, so great is His mercy toward them that fear Him. As far as the east is from the west, so far hath He removed our transgressions from us.

"Like as a father pitieth his children, so the Lord pitieth them that fear Him. For He knoweth our frame; He remembereth that we are dust."

Some may say that God always deals with individuals and nations after their sins, and rewards them according to their iniquities. Let all such remember how God provided a mediator who interceded for Israel when He threatened to blot them out of His remembrance, and how Moses pleaded for and obtained forgiveness for Israel's sins.

Also, how in like manner He provided for us a Mediator or Intercessor, even Jesus, of whom it is written—

"He ever liveth to make intercession for us."

Also from Romans 8:27 and 34 we learn how—

"He that searcheth the hearts knoweth what is the mind of the Spirit because he maketh intercession (the Spirit intercedes—RSV) according to the will of God."

And verse 34—

"Who is even at the right hand of God, who maketh intercession for us."

Bearing continually in mind that there are not two Gods, one making intercession to the other to appease his wrath, but rather that *the only true, living God, in His mercy has:*

"Sent not His Son to **condemn** the world, but that the world through him might be **saved**."

And as we read again in John's testimony—

"We have an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world" (1 John 2:1-2).

Had God dealt with Israel after their sins, instead of providing an advocate in the person of Moses to plead for mercy, rather than justice without mercy, His character as "merciful and gracious" would not have been exhibited.

"Have I any pleasure at all that the wicked should die?"

Regardless of the repeated expostulations of a loving and merciful Father, Israel in their waywardness, accused their God of imposing death without sufficient opportunity for mercy, hence the proverb that they used—

"The fathers have eaten sour grapes, and the children's teeth are set on edge."

Their reasoning, though plausible to many, is not scriptural, notwithstanding the judgments poured out upon apostate Israel; for it disregards the fact that *God always gave opportunity for repentance before the son bore the iniquity of the father*. Witness to this is seen throughout the entire 18th chapter of Ezekiel, and is summed up in the closing verse, 32—

"For I have no pleasure in the death of him that dieth, saith the Lord: wherefore turn yourselves and live ye."

Returning now to a consideration of Romans 9, and "vessels of mercy," we read in v. 8—

"They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed."

Here is the clue which unlocks the mystery of divine clemency and pardon, as we see that those whom he calls "children of the flesh," Abraham's descendants by Hagar, represent all those who "walk after the flesh," whether they be Jew or Gentile. Reading now vs. 13 and 14—

"It was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated."

The apostle then asks—

"What shall we say then? Is there unrighteousness with God? God forbid."

Vs. 15 and 16 are explained by v. 17 in which we see the Creator's purpose in dealing with such a character as Pharaoh was that—

"His power and Name might be declared in all the earth."

Not only was it to be declared to Israel and those contemporary with them in that generation, but that it might, in being recorded, declare to future generations God's Name and His power in all the earth. "Therefore," says the apostle:

". . . hath He mercy on whom He will have mercy, and whom He will He hardeneth."

Here we call attention to the illustration of God's hardening of men's hearts or minds, being like the hardening of clay by the sun's rays, while the same genial, cheering rays of the same sun melt the ice or wax, *not because the sun acts in a different manner, hut because of the differences of substances acted upon*.

Some, as Paul declares in v. 19, put forth the expostulation that no one can resist God's will, and hence He should not find fault. This presumptuous attitude would justify man, and condemn the Creator, which is illustrated by the clay vessel (man) asking the potter (God), *Why hast thou made me*

thus? Or like the axe or the saw rebelling against him that uses it. God's kingly prerogatives cannot be questioned,

"What if God, willing to show His wrath, and to make His power known, endured WITH MUCH LONG SUFFERING the vessels of wrath, fitted to destruction: and that He might make known the riches of His glory on the vessels of mercy, which He hath afore prepared unto glory, even us, whom He hath called, not of the Jews only, but also of the Gentiles?"

Notice particularly the phrase "*with much long suffering.*" This clearly indicates that God does not "willingly afflict," nor arbitrarily harden the hearts of any who are penitent.

The apostle Peter also speaks of God's long suffering and of His not being willing that any should perish, but that all should come to repentance. He speaks also of the—

". . . longsuffering of God waiting in the days of Noah, while the ark was a preparing"
(1 Pet. 3:20).

We thank God that He—as the all-powerful Creator and Possessor of heaven and earth—has lovingly and graciously revealed Himself as infinite in goodness and mercy and compassion, but His indisputable and unquestionable authority and rightness must first be established and unreservedly accepted as the only possible foundation for the manifestation of His love. *Anything short of this is self-destructive folly and presumption on the part of puny man, the created creature of clay.* —H.A.S.

Crucify the Flesh

"*In the end of the Sabbath, as it begin to dawn toward the first day of the week*"—Matthew 28:1

The sabbath to the Jews was a special day, a Holy Day; and to the earnest and sincere ones, it would be a day of pleasure, refreshment and encouragement. God would be brought near to them by the ordinances of the day while they got rest from their labors.

The counterpart of the sabbath is seen in the assembling of ourselves together on the first day of the week to remember Christ, and to be strengthened and encouraged by the remembrance of his resurrection from the dead.

Yet to many, on that notable sabbath, as it drew to its close, there would be pain and heartaches as they thought of him lying silent in the tomb while they prepared spices for his anointing. The sabbath that would end for many in happiness and joy, would be to them sad and somber.

As these loving women came to Christ's sepulchre to do what they thought was a last act of love for him, they were sad. As Mary from the town of Magdala (meaning *tower of strength*), and the other Mary (meaning *tear*), came to the sepulchre, it is said—

"Behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it" (Matt. 28:2).

Matthew is the only one that mentions this earthquake, and he also speaks in chapter 27 of another one, when—

"The graves were opened; and many bodies of the saints that slept arose, and came out of their graves after his resurrection, and went into the Holy City and appeared to many."

Are not these things significant, as the opening of the graves and the appearance of an angelic being brings to mind another resurrection when Christ shall appear, and we shall rise with gladness in his sight—

"*Come forth, ye virgins, night is past.*"

For after his resurrection, or because of his resurrection, many of the dead bodies of the saints will arise, and go into the Holy City New Jerusalem, "that cometh down out of heaven from God."

It was said of the angel (v. 3)—

"His countenance was like lightning, and his raiment white as snow."

Here we see that immortal luster that shines forth, as it did to Paul at his conversion, above the brightness of the noonday sun. John saw this in full manifestation, as the Holy City New Jerusalem—

"And the city had no need of the sun, neither of the moon, to shine in it: for the Glory of God did lighten it, and the Lamb is the light thereof" (Rev. 21:23).

It is said in v. 4 of this 28th chapter of Matthew—

"For fear of him the keepers did shake, and become as dead men."

There will be a great shaking among all peoples of the earth, a trembling and fear, when the glory of God is manifested before all people in His saints, as they go forth to execute the judgments written.

The angel spake kindly to them and calmed their fear—

"Fear not ye: I know ye seek Jesus, which was crucified."

They were seeking a dead Christ, but we have before us a living one; and as the women were told to "fear not," so we have no cause to fear, as we contemplate the great mission of our Lord, who was wounded for our transgressions, and bruised for our iniquities. What joyful news it was to the women, and to all who truly understand the meaning of the words—

"He is not here: for he is risen, as he said: Come see the place where the Lord lay."

"The chastisement of our peace was upon him, and with his stripes we are healed."

"We have not followed cunningly devised fables, when we made known unto you the power and coming of the Lord Jesus, but were eye witnesses of his majesty."

We can feel as sure as Job did when he said—

"I KNOW that my Redeemer liveth!"

We can read with full confidence the words of Jesus—

"I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death" (Rev. 1:18).

So, let not our hearts be troubled, neither let us be afraid. Let us—

"Sing praise! The tomb is void
Where the Redeemer lay."

"Go tell his disciples" said the angel; and "Go tell my brethren," said Jesus. So we can tell Christ's disciples and his brethren that we are sure and confident that Christ rose from the dead.

We show our faith in these things by our attendance at the meetings for the Breaking of Bread, and for Bible study, as well as when the Truth is being proclaimed to the stranger. It is with joy that we do these things, and with the kind of reverential fear that is enjoined upon us, as we contemplate the love and greatness of God.

It is in this hope that we can press on with all the energy we can muster; for *the joy will not be ours in its fullness unless our lives are dedicated wholly to the crucifixion and condemnation of the flesh* with the lusts thereof, and we live after the Spirit in full confidence of God's over-ruling providence and help on our behalf.

As the women went to tell Jesus' disciples, Jesus met them saying, "All hail!" So we can sing with joy—

"ALL hail the power of Jesus' Name;
Let angels prostrate fall;
Bring forth the royal diadem,
AND CROWN HIM LORD OF ALL."

As we go forth in the love of God that brought again from the dead that Great Shepherd of the Sheep, through the blood of the everlasting covenant, then we shall be of those for whom he died, and of whom it is written—

"He shall see of the travail of his soul and be satisfied."

There is a great recompense of reward; for it is said that he will change our vile bodies and fashion them like unto his own glorious body, as it is today.

"Surely," said Jesus, "I come quickly, and my reward is with me to give to every man according as his works shall be" (Rev. 22:12).

By previous appointment the disciples were to meet Jesus in Galilee, and as they were leaving for the place appointed by Jesus, some of the soldiers who had been on watch at the tomb came into the city and made known to the chief priests what had occurred. A hurried council was called, between them and the elders, and a story formulated to explain the absence of the body of Jesus. The soldiers were paid money to support the story that the body of Jesus was stolen from the tomb while they slept. And so this story is current to this day among a large class of the Jews.

Brethren and sisters, we are watchmen ourselves, and many are the things that must be the object of our careful watching. Not only must we watch for the signs of the Lord's coming, as we are commanded to do; but we have under our care the Truth of God, and *it is one of our greatest duties to watch it and preserve it* in the original purity and simplicity as it was once for all delivered to the saints in the first century.

Look around us in the world today, and we see those who call themselves Christadelphians teaching such things as the doctrine that the nature of Christ was clean and without the defilement brought on by sin. There are those too who teach that resurrectional responsibility is not a result of enlightenment in the Truth of God, but only comes with baptism. For many years, too, some groups have been tainted with the doctrine that the Bible is not wholly inspired.

These false doctrines, as well as many others, have crept in, so that at the present time, only a very few still hold the simple truth of the Gospel of salvation that was preached by Christ and his apostles at the beginning of this age.

Let us stand firm for purity of doctrine and carefulness of walk in these last days before the Lord comes.

—W.J.P.

Thy Speech Bewrayeth Thee

"If any man among you SEEM to be religious, and bridleth not his tongue, that man's religion is VAIN" —James 1:26

The Scriptures have much to say about our speech. The importance of its relation to the way of life or the way of death could hardly be overemphasized. The Spirit through Solomon declared (Prov. 18:21)—

"Life and death are in the power of the tongue."

By the medium of speech, Eve was persuaded to transgress the law of God. By the same medium, countless since have been deceived into the way of death. By it, too, many have been led into the way of Truth and Life.

And not only is our course directed by the influence of speech from without, but our own faithful or unfaithful use of this great power will determine our eternal destiny, for here is the key to a man's character and heart. Jesus said:

"Out of the abundance of the heart the mouth speaketh."

If the Truth is uppermost in our hearts, it will be uppermost in our speech. We all know brethren and sisters of whom this is true, and we know brethren and sisters of whom it is *not* true. Here is one of the most searching tests as to whether we truly are "in the Faith." Of course, some talk a lot about the Truth who do not have the true *spirit* of the Truth—talking is not everything—but we can be sure that *those whose conversation is always about other things are certainly not "in the Faith."*

And it is not just the subject matter of our conversation that determines our heart—it is the *spirit and character*. The Truth can be used in conversation as an instrument of abuse and antagonism to gratify pride and the perverse, evil reactions of the flesh within us. Solomon says—

"There is that speaketh like the piercing of a sword, but the tongue of the wise is health"
(Prov. 12:18).

We know of course, that the pure Spirit-Word is sharper and more piercing than any sword, but it must be wielded in meekness and wisdom and love, to purge and purify, but not to condemn and destroy—

"If a man be overtaken in a fault, restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted (Gal. 6:1).

And again (2 Tim. 2:24-25)—

"The servant of the Lord **must not strive**, but be gentle unto all men, patient, in meekness instructing those that oppose themselves."

"Speak evil of no man, but be gentle, showing ALL meekness unto ALL men" (Tit. 3:2).

The supreme importance of the proper control and use of the tongue is vividly illustrated by Jesus' solemn declaration:

"By thy words thou shalt be justified, and by thy words thou shalt be condemned"
(Matt. 13:37).

And David says in Psalm 34: 12-13—

"What man is he that desireth life? Keep thy tongue from evil and thy lips from speaking guile."

James' short epistle devotes a whole chapter to the power of the tongue—to what a tremendous influence it wields, and how difficult it is to control. It is among those things of which Jesus says,

"With man it is impossible, but with God, all things are possible."

In this matter, we must confess our helplessness, and earnestly seek God's help. James says (3:2)—

"If a man offend not in word, the same is a perfect man and able to bridle the whole body."

If we can learn to control our tongue, we can overcome and control all. James remarks that the same tongue will pour forth blessing and cursing—blessing God with a great show of reverence and love and then turning around and cursing men, whom God hath made in His own image and all of whom He would desire to have taught and led in the loving way of life and Truth.

It is the lesson of the unmerciful debtor, and we all need to take it to heart. Who are we—weak, sinful creatures dependent upon God's love and mercy—*who are we* to take it upon ourselves to berate and condemn others? It is a natural, evil tendency of the flesh to criticise and find fault. James searchingly and decisively sums up the vital importance of our speech when he says (1:26)—

"If any man among you SEEMETH to be religious, and bridled not his tongue, **that man's religion is vain.**"

The Scripture gives much detailed instruction regarding this essential bridling of the tongue. Let us consider this instruction together, and then all *search our hearts* to see whether by failure to properly use and control this member we are making our religion vain. The Scriptures refer to at least 20 different aspects of the use of the tongue in which we can manifest the vanity of our religion. Some—such as *lying*—we may at first glance feel constitute no problem or danger as regards the brethren of Christ, but if we look into each more deeply—remembering how the law of Christ searches right down into the dark and sometimes unsuspected roots of our inmost thoughts and motives—we shall realize that *all are matters of real concern for each of us*. As James says, in alerting us to the dangers of the evil motions of the flesh within us—

"Do you think that the Scripture saith in vain, The spirit that dwelleth in us lusteth to envy?"
(James 4:5).

Take then, this matter of lying. Paul says, speaking of the new man, created after God in righteousness and true holiness—

"Wherefore putting away lying, speak every man truth with his neighbor" (Eph. 4:26).

Jesus promised in Matt. 5 that the pure in heart, and *they alone*, should see God. The Spirit through Jeremiah declares that the natural heart of man is deceitful above all things. Any deceit is lying. The purifying of the heart is a life-long task. Who of us can say we have never shunned to declare the whole truth, regardless of embarrassment or personal disadvantage? Surely none of us who have embraced the Truth would consciously tell a lie, but how easy to keep silent or cover up a mistake or give an incorrect impression, or allow a misunderstanding rather than openly face the consequences with a fearless purity of heart!

The full stature of the perfect man in Christ Jesus is an infinitely high ideal. Blessed are the pure—the *completely, guilelessly* pure—in heart, for they alone shall see God.

* * *

Evil speaking, backbiting and talebearing comprise another manifestation of the evil of the flesh that finds vent through the tongue—a very common evil that only the power of the Spirit can control. Unless we are constantly careful, and unless we are purely motivated by love and the mind of

the Spirit, we shall find that much of our conversation about others, when honestly evaluated by divine standards, comes under the heading of gossip and backbiting.

True, there are times when it is necessary to speak of the faults of others. But unless it *is* truly necessary, and done in the scriptural way, and in the proper scriptural spirit, we are running a grave risk of divine condemnation. The Spirit through Solomon declares—

"The words of a talebearer are wounds and they go down into the innermost parts of the belly"
(Prov. 26:22).

The immediate reaction of the flesh, on reading this passage, is to be struck with how remarkably it fits someone else. But let us for the time being curb this evil reaction and consider how remarkably they fit *ourselves*—how many times we have allowed the natural malice, of which we all have a share, to lead us into this flesh-gratifying sin. "*The words of a tale-bearer are as dainty morsels*"—how searchingly true this divine analysis!

The way of the Truth is the way of love—in *all* relationships. If our feeling toward our brethren and sisters is not pure love, regardless of their faults and weaknesses, then we ourselves are not the children of God, but are of the world. Love is kindness and gentleness and a desire to help and strengthen. Solomon records again (Prov. 17:9)—

"He that covereth a transgression seeketh love, but he that repeateth a matter separateth very friends."

This does not mean a glossing over or condoning of what is wrong, but a proper, pure-hearted, sympathetic, loving approach with a desire to build up. *Let us take heed that we do not stand at the judgment seat exposed before all as what Paul describes as "tattlers and busybodies"* (1 Tim. 5: 13). It is a very easy and common sin. "Speak evil of no man" is the command. Even in our proclaiming of the Truth, let us take heed. We are not judges or executioners, but humble messengers with good tidings of light and love and divine compassion and long-suffering.

* * *

Foolish talking is another universal failing of the flesh. "Foolish talking and jesting," says the apostle, are "not convenient"—not fitting—not in harmony with the holiness and solemnity and beauty of our calling.

It is sometimes hard for us to see the point in this, especially if we are young. It seems a crabbed and sour outlook. Joking seems so harmless and good-natured and pleasant. But as the mind grows in spiritual values, light, foolish talking is seen to be empty and shallow and false. The real, abiding joy of the Spirit is gradually realized to be deep and permanent, while humor is so transitory, and basically unsatisfying, with no lasting power. How well is it summed up in Ecclesiastes! —

"Sorrow is better than laughter: for by the sadness of the countenance the heart is made better.
"The heart of the wise is in the house of mourning, but the heart of fools is in the house of mirth.

"It is better to hear the rebuke of the wise than for a man to hear the song of fools.

"For as the crackling of thorns under a pot, so is the laughter of the fool: this also is vanity"
(Eccl. 7:3-6).

* * *

For God's children there is never any place for *angry words*—

"Let ALL bitterness, wrath, anger, clamor, be put away from you, and be ye kind"
(Eph. 4:31-32).

Solomon says (Eccl. 7:9)—

"Anger resteth in the bosom of fools."

An angry parent cannot be creating a godly child, for godliness is self-control and anger is an immature lack of self-control. How can we be teaching what we are denying by our actions? Do we realize the seriousness of angry words? Jesus clearly warns us (Matt. 5:22)—

"Whosoever shall say, Thou fool, shall be in danger of Gehenna fire."

In the final 21 verses of the book of wisdom's way entitled Proverbs, there is a description of the ideal woman—the ideal wife—her price far above rubies. This beautiful picture is both literal and spiritual. In its fullest sense it represents the Bride, the Lamb's wife, and as such it has a message for all who aspire to membership in that glorious community. Verse 26 says—

"She openeth her mouth with wisdom; and in her tongue is the law of kindness."

"In her tongue is the law of kindness." At all times and under all circumstances, otherwise it would be meaningless. *Here is the essence of ideal womanhood.*

(TO BE CONTINUED NEXT MONTH, IF THE LORD WILL)

"Lovest Thou Me?"

"The Lord hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary"—Isa. 50.

As the time drew very near for the things concerning Jesus at his first appearing to have an end, and cause him to depart into a "far country" to receive for himself a kingdom and return, he began to prepare his disciples for the work that must be done in the earth during his absence. The work they were to do was specifically set forth to them—

"Ye shall be witnesses unto me both in Jerusalem, and in Judea, and in Samaria, and unto the uttermost parts of the earth" (Acts 1:8).

In carrying out this great commission, the Lord's servants would come into direct contact with the evil forces of a world that was the enemy of God, and always had been; for Jesus himself, as he prepared them for the work, was troubled and sorrowful at the knowledge that the powers of darkness were about to close in on him.

But as he awaited the appointed hour when Satan would temporarily triumph over the promised Seed of the Woman, he occupied his time, not in lamenting his own imminent suffering and death, but in speaking words of comforting inspiration that would prepare his servants to carry on the work after he had been taken away from them.

It is profitable and enlightening to study carefully the method Jesus used in the closing days and hours of his mortal life, so that his brethren would be duly prepared to testify of his resurrection and bring men and women to repentance through his Name.

One thing is particularly noticeable as we study his words and actions as he prepared to leave his work in the hands of those who would "go into all the world and preach the gospel to every creature." He did not give them a long list of rules that would cover all phases of their lives from morning till night, as you would a child before leaving him alone.

Jesus knew how to speak a word in season. He knew that no servant would be faithful to his master in his absence unless he *loved and honored him*. The apostle John writes more fully of Jesus' words during the days immediately preceding his crucifixion than any of the others; and as we read his

account of these discourses from the 13th chapter to the end of the book, we can but feel uplifted and inspired by the gracious and tender words that Jesus uttered to his apostles.

"Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end" (13:1).

The words that Jesus spake were designed to draw the apostles near to himself and the Father in *love and unity of mind and purpose*, so that all their future course of life would be inspired and motivated by unselfish devotion to the furtherance of God's work.

"A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. **By this shall all men know that ye are my disciples, if ye have love one to another**" (13:34-35).

These words of Jesus were fresh from the fountain of life. They had power, because they were divine. They were able to create in man a clean heart, and renew a right spirit within him. Jesus was emphasizing the one great lesson that is worth more, both now and for eternity, than all the rules and regulations; this was *love and reverence for God and His work*.

His appeal was to the depths of the heart and soul, with a view to awakening a likeness to the divine. Jesus well knew that if these men went out in the exercise of their commission wholly given to it out of love for God and the advancement of the cause of His work for the salvation of mankind, their efforts would have no bounds. It could not fail.

"Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father; for my Father is greater than I" (14:28).

Truly guidance and instruction are necessary, but the power of obedience is rooted in love.

Was it a *command* or a *loving appeal* that Jesus uttered from the cross, when he said—

"Women, behold thy son"?

Or when he said to John—

"Behold thy mother."

Yet we read that from that hour that disciple took her into his home.

"Simon, son of Jonas, LOVEST THOU ME"?

A lifetime of unselfish, devoted action in the Master's service found their springs in these words.

In these intimate conversations and close communion with his brethren in the last hours of his association with them, Jesus was able to light the fires of divine love and truth in their hearts so that they could go on with energy to fulfil their commission. —E.W.B.

Signs of the Times

"Be thou prepared, and prepare for thyself, thou, and all thy company that are assembled unto thee, and be thou a guard unto them"—Ezekiel 38:7

For several months news reports have dealt extensively with the various proposals and counter-proposals for some kind of a meeting of the nations to discuss ways and means of coming to

some kind of an agreement on reduction of arms, cessation of the testing of nuclear missiles, and, in general, to reduce the threat of war which has been growing in volume for at least a decade.

It is obvious that all such efforts, even if sincere, have so far been fruitless. Only through compromise could anything be accomplished in the way of arms reduction, and neither group of nations are willing to do that. Only by implicit faith in each others' honesty and sincerity could either group dare weaken their defences, and this faith is not only entirely lacking, but suspicion, distrust and fear of the other has not been abated by the recent overtures of peace.

It is evident that Russia will not consent to any inspection of her military bases or installations for the manufacture and testing of missiles, but she is already accusing the U. S. of spying on Russian bases in the Arctic. This has created the suspicion that the Soviets are establishing bases at the top of the world as a launching point for missiles which could be directed against targets in any country all around the globe within range of her guided or ballistic missiles.

Meanwhile the U. S. signifies no intention of lessening the testing of nuclear weapons. One authority says—

"We must continue the testing or be destroyed. To stop testing now would be saying to Russia, 'We are weak; come on and take us over.'"

World Troubles Multiply

World disturbances grow apace, and whether or not communist propaganda and intrigue had very much to do with the rash of violence which is breaking out over the world, strangely enough **every incident appears to definitely favor the Communist cause.**

Riots in LEBANON, instigated by factions favoring union with the United Arab Republic, are obviously pro-Russian and anti-Western in character. In ALGERIA, French colonials stage violent demonstrations against what they claim to be too-liberal policy of the French government toward Algerian revolutionists. Anti-American feeling was reflected in many ways. Many of the French in Algeria believe that the U. S. would like to see Algeria freed from French rule, which would leave the French colonials at the mercy of an Arab majority.

Anti-American feeling in SOUTH AMERICA has (been exhibited in demonstrations against the Vice-President on his "good will tour" of these countries. One of the disturbing features of these riotous expressions of ill-feeling is the fact that the authorities in these South American nations did little to quell the riots, which would indicate either complacency or a fear that too harsh treatment of the demonstrators might touch off widespread revolution.

All of which is not only excellent propaganda for the Communists, but it shows the **large extent to which Soviet influence has penetrated into the Western bloc** of nations, showing that Russia's scheme to "divide and conquer" is attaining considerable success.

"Prepare for Thyself"

Whatever the purpose of Russia is in making her recent peaceful proposals, it would be foolish for anyone to conclude that it is anything except an attempt to strengthen the Soviet empire and give them an advantage in their quest for world domination. The Gog of Ezekiel is a great **political** as well as a military leader. He is able to "gather unto himself many people." He is to arm them with all the implements of war and be their leader and guardian.

Thirty-five years ago nothing could have appeared more unlikely than that Russia would ever be able to do any of these things. But the word of the Lord by the prophet had foretold a time when this great chieftain would become a leader of nations, a mighty military power, able to

equip a vast array of allies and organize them into an invincible, world-conquering aggregation of nations.

Since the fall of the Roman empire, no such power has ever existed on earth. That is, not until now. We of this generation are privileged to have our faith strengthened and our hopes enlivened by seeing this marvellous thing taking place and being hastened in its development.

Russia Today

Who will be the leader of this mighty host? Will it be Nikita Khrushchev? His recent assumption of more power would indicate that he intends to stop at nothing short of becoming the supreme dictator of all Russia and her growing list of allies.

A recent report in the New York Times gives a composite picture of the Empire of Russia today—

The U. S. S. R. stretches from the Baltic to the sea of Japan, an area of 8,500,000 square miles, with a population of 250,000,000. Already subject to or controlled by Russia are 95,000,000 people in Europe, and in Asia, including the Mideast, Russia has extended her influence over more than 650,000,000 people.

While it is conceded that the industrial production of the Russian bloc of nations is not as great as that of the Western alliance, the gap is being steadily closed by the rapid strides in production of both Russia and Communist China. **In some lines production has multiplied 10 times in the last 25 years.**

The vast increase in the production of steel, coal and electric power has given to the Russian bloc a potential of productive power which may easily place them on an even footing, if not ahead of the Western powers in the near future.

The Communist nations have 10,000,000 men under arms to the Western powers' 8,500,000. Though the U. S. is still believed to be ahead of Russia in quantity of nuclear weapons, it is probable that Russia will soon—if it has not already—exceed the Western powers in the explosive power of her nuclear missiles making numerical superiority meaningless.

Surely Gog is unwittingly heeding the divine decree for the time of the end:

"Be thou prepared, and prepare for thyself, thou, and all thy company that are assembled unto thee, and be thou a guard unto them."

Israel's Tenth Anniversary

If the progress of Russia during the past decade has been phenomenal, the progress of Israel during the same period has been near-miraculous. Although dissimilar in every way, yet **the progress of both Russia and Israel constitutes a significant and essential sign of the times.**

Both are inseparably connected with the development of the purpose of God in bringing the nations to their knees in submission to the King of kings and the restoration of the kingdom of Israel. And so these two events occurring simultaneously make it doubly certain that the time to favor Zion and the end of Gentile dominion is near at hand.

The State of Israel during its first 10 years of existence has accomplished marvels never before duplicated in all human history. They have invited and welcomed, **without restrictions as to number**, Jews from every quarter of the globe. For the most part they came without money or means of support, and many of them in ill health.

Such an immigration policy by any other nation would be considered madness and the courting of certain disaster. In the 10 years they have multiplied their population threefold. Moreover they have accomplished the incredible by caring for them and providing them with homes and employment.

During the past decade Israel has increased her average under cultivation and irrigation until farm production has been tripled, and industries valued at \$700-million have been constructed.

They Look to the Future

Though much has been done during the past 10 years, Israel's leaders look upon this period as a mere beginning of great agricultural, industrial and commercial developments yet to come. What has already been done they view as a stepping stone for making a home not only for distressed Jews, seeking refuge from poverty and oppression, but to make Israel an attraction for pioneering youth from all over the world, who will come in quest of opportunities for fame and fortune in the fields of science, economics, agriculture, industry, shipping and transportation. Never before has this been possible in Israel.

The United Nations conference on the law of the sea having recently given Israel a legal claim to free passage through the Strait of Teran, gives them legal access to the gulf of Aquaba, at the northern end of which is Israel's new port of Elath on which the nation rests its hopes of building up trade with East Africa and the Orient, and also facilitating the development of the agricultural and mining industries of the Negev.

As Israel increases in strength and wealth, her fear of Arab interference decreases correspondingly. How soon may they feel that they are "dwelling confidently," and her wealth attract the avarice of "Gog of the North parts?"

During Nasser's spectacular state visit to Moscow, Khrushchev ominously spoke of the creation of a united Arab empire, and of forcing Israel back into the original United Nations partition boundaries, which would mean her death as a nation. Events are moving very rapidly. —O.B.

Houston Tape Library

The Houston ecclesia has made a large collection of tape recordings of addresses by various brethren. They have tapes of the Hye Gatherings since 1953, the London Gatherings since 1954, the Boston Gatherings of 1956 and 1957, the 1956 Toronto Gathering, and individual addresses, exhortations and lectures of brethren in Canada, England and U.S.A.

These have been recorded for the benefit and pleasure of the Brotherhood throughout the world, and they are happy to send them on loan to all who would like them.

Unless a special preference is indicated, a variety is sent, and a record is kept to avoid duplication

Please write to bro. Charles Banta, 10606 Wiggins, Houston 29, Texas, U.S.A.

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Texas Fraternal Gathering

Hye, Texas, Monday, July 28 to Sunday, August 3

God willing, the 80th annual Texas Fraternal Gathering for 1958 will be held on the Christadelphian Camp Grounds, near Hye, Texas for six days, from Monday, July 28th at 9:00 a.m. to Sunday noon, August 3.

The arrangements, as in previous years, provide for three services each day (except the last): at 11:00 a.m., 3:00 p.m. and 8:00 p.m. The Gathering closes with the Sunday morning Memorial meeting on Aug. 3.

During the morning a period of about one hour is allotted for reading and discussing the Bible lesson for the day. At the same time the children are gathered in age groups for instruction on scriptural subjects suited to their understanding, according to a previously arranged schedule of lessons.

God willing, the program covering the sixteen lectures and exhortations for the Gathering, will be mailed out early in June. As the program is prepared, an endeavor will be made to include a comprehensive coverage of Bible subjects that present a well-rounded and balanced study with a view to the development of "Christ in us, the hope of glory."

If you plan to come, or desire that we make advance arrangements for your stay, please write to: —bro. E. W. Banta, 7009 Sherman St., Houston 11, Texas

Ecclesial News

HOUSTON, Texas—8008 Junius St.—Sun. Sch. 10 a.m.; Breaking of bread 11 a.m.; Lecture 3rd Sunday 7:30 p.m.; Discussion of daily Bible readings each other Sunday at 7 p.m.

We have had the pleasure of association and fellowship in the unity of the faith and in the knowledge of God's will toward us of bro. and sis. Wayne Wolfe of Lampasas, and bro. & sis. Oscar Beauchamp of Pomona.

Bro. Beauchamp spoke to us the word of exhortation on Sunday morning, April 27, and in the evening he held forth the Word of life in the public proclamation of the Truth as it is in Jesus to the brothers and sisters and a few others who could be induced to lend an ear to the voice of the bride "Whosoever will, let him take of the water of life freely."

After a satisfactory interview before many witnesses, bro. W. G. Reddit, a former member of this ecclesia, was received into fellowship, with the prayers and best wishes of the brothers and sisters, on Sunday, April 27. We are thankful for this additional helping hand in the service and work to which we are dedicated as laborers in the vineyard of the Lord.

—bro. Charles Banta

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LONDON (Ont.)—Orange Hall, 388 Clarence St.—Sun. Sch. 10:15 a.m. (except July and August); Breaking of Bread 11:30 a.m. (July and August 11 a.m.); Lecture 7 p.m.; Bible Class, Wed. 8 p.m. at WCTU Hall on Clarence St. ½ block north of Dundas St.

We held our Fraternal Gathering in the Orange Hall on Friday, April 4. The Topic for the addresses in the afternoon was "Occupy Till I Come." Bro. Geo. Kling of Buffalo spoke on "The Shepherds" (1 Peter 5: 2-3).

He called our attention to the hazards that a shepherd encounters in keeping a flock of sheep, Jacob a fitting example. Good shepherds are men of prayer. A prominent part was played by shepherds at the birth of Christ: keeping watch over their flocks by night. They received good tidings from the Angel that a great shepherd should be born in the City of David. Christ became the great shepherd of the sheep.

We are deeply concerned over the ecclesiastical shepherds of today. Christ's commission to Peter (John 21: 15-17), "Feed my sheep," repeated three times. The good shepherd laid down his life for the sheep.

Some shepherds have sought out broader and greener fields to feed the flock of God. Requirements are spiritual food for spiritual growth. Let us hold God's Word in its purity, adhere to the first principles of Truth, laid down by the good shepherds gone before us.

Bro. Clifford Cope of Hamilton, Ont. was the next speaker dealing with the subject of "Lightbearers" (Matt 5:16).

He called our attention to the fact that we are light bearers of the glorious light of God's Truth, because as Paul expresses in 2 Cor. 4-6 "God hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ."

We live in and see a world groping in darkness. Only by the coming of Christ will this be changed, when all the earth is to be filled with the Glory of the Lord. The work of iniquity is always against the light of Truth.

The Apostasy set in in John's day. John in Patmos wrote the seven letters warning of the Laodicean condition that would develop. By the third century the work of faith had become darkness.

As a body of believers we are truly blessed with the writings of our brother Dr. Thomas. We are today the benefactors of the results of the groundwork of the Doctor and bro. Roberts. We have become the light of the world, having no fellowship with the unfruitful works of darkness. This light we have, let us keep it shining brightly.

Bro. Pickford of Lethbridge, Alta. was the last speaker for the afternoon meeting, his topic was "Stewards."

He showed the necessity of working together with God in His vineyard. There are two kinds of Stewards—good stewards—and unjust stewards. The good stewards are offered a glorious prize, the results of going through the refining process, removing the dross, coming forth as gold tried in the fire.

A steward is one who manages or looks after the affairs of the Truth. We are all God-appointed stewards and this belongs to each one of us. "Occupy till I come"—"Go work in my vineyard." Good managers do not barter the Truth, they do not attempt to widen the gate, they do not sell their birthright.

Heb. 6-1—"Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection. We must bring our lives under the commands of God as stewards. "Blessed are those servants (stewards) whom the Lord when he cometh shall find watching."

Who is a faithful Steward? Peter tells us (1 Peter 4: 10), "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God."

Let us turn the searchlight of Truth on ourselves—"Examine yourselves, whether ye be in the Faith; prove your own selves" (2 Cor. 13:5). Nothing but our own unfaithfulness will sever us from Christ.

This concluded our afternoon meeting. After dinner was served we continued with the evening meeting. Bro. N. Mammone of Hopatcong, N. J. was the speaker on the topic of, "Present Day Events that Herald the Coming of the Lord."

Some say, The Lord delays his coming. There is no delay or postponement—Acts 17: 31—"Because He hath appointed a day, in which He will judge the world in righteousness by that man whom He hath ordained; whereof He hath given assurance unto all men; in that He hath raised him from the dead."

Present day events are heralds to us. God has used the Euphratean power as a sign of the nearness of Christ's return. The frog-like spirits representing France and their influence became an evil influence during the 19th century and continue to now.

Russia has become a major force in World affairs, her development in armaments is very great. Israel is the greatest sign event in our day, a State now ten years old. The Hague, the League of Nations, and the present United Nations in their conferences fail to cope with the situation.

Present day events herald the Coming of Christ. Rev. 22: 14—"Blessed are they that do His commandments that they may have the right to the tree of life and may enter in through the gates into the City."

This concluded our meetings for the day.

On Saturday afternoon and evening the Sunday School scholars and the Brethren and Sisters met in the Optimist Hall. The Sunday School again gave us a very fine program of scriptural recitations and songs. A lunch was served and the evening program consisted of two moving pictures, one on the nature and habits of wild animals from which the presiding brother drew profitable illustrations and lessons, and the other on Palestine, showing the wonderful advancements being made in the land.

On Sunday morning during the Sunday School period, Bro. Gilbert of Buffalo spoke to the scholars on the young people of the Bible.

At 11:30 a.m., the brethren and sisters met together for the purpose of singing hymns of praise to our God, to read the daily portions from His Word and to remember our Lord's sacrifice. Bro. Gibson of Toronto gave the word of exhortation, calling our attention to the beautiful readings in the Proverbs of Solomon.

The purpose is to know and have wisdom, to perceive and have understanding. Eccl. 12: 13, "Fear God and keep His commandments for this is the whole duty of man." The Wisdom of God does not come to us in a natural way. The Kingdom of Heaven is like a treasure hid in a field. We have to hunt, dig and search.

On Sunday Evening at 7 p.m. we met together for the purpose of proclamation of the Truth. Bro. Beauchamp of Pomona, Cal. spoke to us on the subject "The Reign of Sin Coming to an End, the Reign of Righteousness at Hand." The lecture was well attended by the members of our Sunday School and the brethren and sisters, and some interested friends. They all listened attentively while bro. Beauchamp expounded the glorious Truth of the Reign of Christ on the Earth in contrast to the present. A lunch was served after the lecture before the brethren and sisters departed on their journeys, some who had come a long way to be with us at our Gathering.

We have had the pleasure of the company and fellowship of: bro. & sis. Pickford (Lethbridge); bro. & sis. Beauchamp (Pomona); sis. Osborne (Denver); sisters Sargent Sr. and Jr. (Boston); bro. Waid (Worcester); bro. & sis Gilbert, and sis. Anderson (Buffalo); bro. Baines and sis. Irene Baines (Montreal); bro. & sis. Gibson, bro. & sis. Jos. Jackson, sis. Crone, sis. Beasley (Toronto); sis. Cope (Hamilton); bro. & sis. Fred Higham, bro. Ellis Higham, bro. Growcott, and bro. Fabris (Detroit); bro. N. Mammone (Hopatcong); bro. & sis. Sommerville (Lake Ariel).

We welcomed the privilege of meeting with our brethren and sisters who were able to be with us on Sunday, April 6. —bro. W. D. Gwalchmai

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TORONTO, Canada—Leaside Memorial Community Gardens, 1073 Millwood Road—Sunday School 10 a.m.; Memorial 11 a.m.

While the statesmen of the world flounder in darkness; their hearts failing them for fear, and for looking after those things that are coming on the earth: we lift up our heads, and look up; for we know our redemption draweth nigh.

On April 13, we had a number of visiting brethren and sisters to assist us in our special effort. Bro. Growcott, of Detroit, gave us the word of exhortation. It was not just a talk, or a discourse on some particular subject; but exactly what the word means, to urge, advise, and caution earnestly, coupled with admonition.

In the afternoon, at 3 o'clock, bro. Beauchamp gave us a stirring lecture on the subject, "The Complete Dissolution of All Human Governments Near at Hand—To Be Replaced by a Divine Government Under Christ, as Indicated by the Signs of the Times."

The following visitors strengthened and encouraged us: bro. & sis. Oscar Beauchamp (Pomona); bro. & sis. George Kling, bro. & sis. Willard Kling (Buffalo); bro. & sis. Roy Sutherland, sis. Ruby Clarkson and sis. Ola Barber (London); bro. Growcott and bro. Ellis Higham (Detroit); and bro. & sis. W. J. Pickford (Lethbridge).

On May 11, bro. Sutherland gave us the word of exhortation and, once again, we were stirred up by way of remembrance.

The call of the Gospel has brought together many of us into a close relation with the things of God, and the resulting fellowship is genuinely appreciated. However, we cannot obtain any benefit from the Truth, unless we put into it a large share of our lives, or, as Paul expresses it,

"He who sows sparingly will also reap sparingly and he who sows bountifully will also reap bountifully."

Let us therefore be on the alert, and walk in the light; for only then can we have true fellowship one with another. —bro. G. A. Gibson

Boston-Worcester Fraternal Gathering
(If The Lord Will)
To be held at Worcester, Mass, on Oct. 11 & 12

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